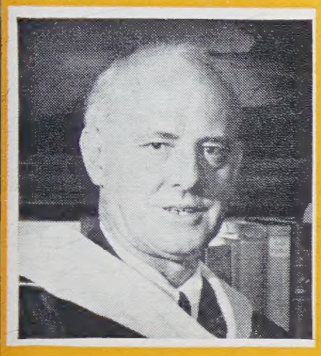
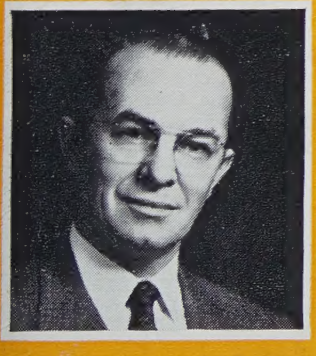
Gift: 45-1
fle

ember-October, 1954





Boston University
School of Theology Library

Pastor Weatherhead, Bishop Harrell, President Case speak to students
("So They Say," page 24)

Church and Campus

STUDENTS ON METHODIST COLLEGE CAMPUSES ALWAYS FIND THE CHAPLAIN READY TO HELP THEM. DR. HERBERT PICHT (EXTREME RIGHT) DISCUSSES THE STUDENT CHRISTIAN PROGRAM AT ALLEGHENY COLLEGE, MEADVILLE, PENN., WITH CAMPUS LEADERS.

COVER PICTURES: STUDENTS ENTERING METHODIST COLLEGES T
FALL WILL FIND CHAPELS FOR WORSHIP JUST L
THIS ONE AT COLLEGE OF THE PACIFIC, STOCKT
CALIFORNIA. THE SMALL PICTURES SHOW RECE
SPEAKERS AT METHODIST COLLEGES: LESLIE
WEATHERHEAD, PASTOR OF CITY TEMPLE, LONDO
BISHOP COSTEN J. HARRELL OF THE CHARLO
(NORTH CAROLINA) AREA; AND HAROLD C. CA
PRESIDENT OF BOSTON UNIVERSITY. (FOR CO
MENTS BY LEADERS SEE "SO THEY SAY," PAGE 2

Volume 45 No. 1

contents

The Relation of the Christian College to the Scientific World 3

Faith and Hope in This Age 7

Strenuous Reasoning Together 12

William Albert Rush: A Tribute 14

Eating Co-op Makes Sacrifice for Wesley House 15

TV Story Contest 16

Not Minds Alone (Book Review) 17

Four in College at the Same Time 18

At Our Methodist Colleges 20

Roger Ortmayer, *editor*
Myron F. Wicke, *associate edi*
Henry Koestline, *managing edi*
Eddie Lee McCall, Christine Pr
Young, *editorial assistants*
Patsy Worthy, *secretary*
EDITORIAL COUNCIL: Woodrow A. Ge
James S. Thomas, Gerald O. McCull
J. Richard Spann, H. D. Bolling
Harvey C. Brown, Richard N. Benc
John O. Gross, *executive secret*

Church and Campus

(successor to *The Christian E cation Magazine*)

is published bimonthly, Septem through June each year, by the Divis of Educational Institutions, Board Education, The Methodist Chur 1001 19th Ave., So., Nashville, Te Address all correspondence to Box 8 Nashville 2, Tenn. $1 per year. tered as second-class matter at Post Office at Nashville, Tennessee, der act of August 24, 1912.

the RELATION *of the* CHRISTIAN COLLEGE *to the Scientific World*

by William G. POLLARD, **executive director**
Oak Ridge Institute of Nuclear Studies

UNATIONS

SURELY THERE is some special mission the Christian college must have to a scientific civilization which other institutions of higher education do not share. But if so, what is the nature of this mission? In other words, what is the distinctive character of the educational mission of the church as it is molded by the prevailing passion for science and technology? In what sense is this mission distinct from and in contrast to that of the preceding century when science and technology were just beginning and when other matters, such as rationalism, social reform, and industry and manufacturing were the dominant elements in our civilization?

We in America have placed a great deal of faith in science and technology. For a century now we have felt we were well on the road to victory through science over one problem of humanity after another. We have viewed with wonder and amaze-

ment the steady chain of triumphs in medicine, agriculture, chemistry, electronics, and nuclear physics. Diseases which a mere short century ago took a staggering toll of human life are now practically unknown. Modern agriculture has achieved fantastic increases in food production, and the variety and quality of foods available now in the humblest homes would have even the most sumptuous ancient royal feast look uninviting by comparison. New synthetic fabrics, plastics, and materials of all kinds have been made available in profusion. There has seemed to be nothing we could not accomplish if we set our minds, our skills, and our technical know-how to it.

The sense of participation in this triumphant march along the road leading to a total conquest of nature has been an exciting and challenging thing. By and large all of us in America have found our sense of meaning and purpose in life in such participation. Each year of this century a new class of graduates from our universities has gone forth into the world fired with the vision of opportunities for such conquest.

WHAT is the nature of this revolution which has captivated the hearts and enthusiasms of our people and furnished the mainspring of our national motivation? The answer is not difficult to find when we recognize that its goal has been far higher than any dictator's seat. For the goal of this revolution has been complete and absolute mastery over the sum total of things. It has been nothing short of the throne of God. To do God's deeds and think God's thoughts in his place, that has been the great reward dangled before the eyes of all mankind. To create and produce a man-made cosmos populated by man-made mechanisms and structures, constructed of man-made materials, and operating according to man-made standards of efficiency, productivity, and comfort; that was the vision. The whole of nature was to be treated as a formless mass out of which all things desired by man were to be engineered to human specifications. We could all look forward with pride to the dawning of a new world in which everything had been made over to suit man's purposes, and in which all things from ingeniously engineered species of plants and animals, through broad highways, great skyscrapers, and vast mechanized factories, to intricate electronic devices, interplanetary rockets, and nuclear power plants would stand in silent testimony to the ingenuity and dominion of their human creator and offer up mute praises to *his* power and glory.

One has only to look at the wonders depicted in comic books and science fiction to inquire into the basis on which advertisements in any of our magazines make their appeal, to observe the activities for which the public treasure is poured out in abundance through Congressional appropriations, or to analyze the management policies of our great industrial corporations in order to convince oneself of the truth of this diagnosis. Indeed the curricula of even our Christian colleges has been chiefly designed to prepare students for active participation in this great quest, and to give them some assurance that the quest itself is feasible and in line with the realities of man's existence on this planet. The designers of the college curricula could scarcely have been asked to have done otherwise, since this is indeed the real heart of the civilization in which it has been given the youth of today to lead their lives. To have prepared them for anything else would have been unreal and would have turned them into the world with no possibility of getting a job or earning a living. I am not trying even by indirection to criticize Christian colleges or any other social institution today. All I am trying to do is to make clear what appears to me to be the most important single fact of life in America today.

Although it is true this great venture in human autonomy and mastery of nature lies at the very heart of our national life, it is equally true there are widespread signs of unhappiness and uneasiness with this state of affairs. This is a recent phenomenon, noticeable only during the last few years. The source of this discontent is not as yet very generally understood, but it manifests itself in a widespread mood of anxiety and deep disquietude of spirit which is sensed rather than expressed.

The prevailing mood of anxiety and uncertainty and the profound predicament of modern man as he faces up to the implications of his quest for self-sufficient omnipotence in a world subjected to his will have been admirably expressed by that great master of English prose, Sir Winston Churchill. In accepting the Nobel prize for literature last December he said in part:

> Since Alfred Nobel died in 1896 we have entered an age of storm and tragedy. The power of man has grown in every sphere except over himself. Never in the field of action have events seemed so harshly to dwarf personalities.
>
> We in Europe and the Western World, who have planned for health and social security, who have marveled at the triumphs of medicine and science, and who have aimed at justice and freedom for all, have nevertheless been witnesses of famine, misery, cruelty, and destruction before which pale the deeds of Attila and Genghis Khan.

> Rarely in history have brutal facts so dominated thought or has such widespread individual virtue found so dim a collective focus. The fearful question confronts us: Have our problems got beyond our control? Undoubtedly we are passing through a phase where this may be so. Well may we humble ourselves, and seek for guidance and mercy. *

The implications of this statement are enormous. In a world which we have designed and created and made to operate on our terms, to what or to whom can we turn to seek for guidance and mercy? Indeed neither science nor technology has any means of coping with such a thought. Nothing taught in any standard course in psychology, sociology, economics, political science, or history would even suggest what possible connection the act of seeking guidance and mercy could have with the real world, the world as these subjects believe it to actually be. Our whole educational system has conformed itself to this quest for omnipotence which has been empowering our culture for a century. Education has cooperated with this quest by thoroughly and consistently removing every evidence of God from every area of human inquiry, and so has prepared the way for man himself to seek to appropriate to himself the throne of God. But there is a terrible penalty which man must pay for such omnipotence.

Once *he* reigns as lord and master of *his* own creation, he must be able and willing to stand alone in *his* universe. For to do so is to fundamentally change man's whole relationship to the world and to history. Man becomes a mere finite perishable creature, the handiwork of another, made of ordinary atoms like everything else, very unlike a god, and completely dependent for any nobility, or significance, or meaning of which his existence and life may be capable on the grace and power and love of a Being far above him whose existence and purposes are independent of his insignificant little life and plans and purposes.

I realize these are harsh words indeed, and they are likely to cause considerable resentment. But they are true words, and it is necessary to speak them to those entrusted with the education of youth at this fateful moment in history. For we live in a very dangerous age and there is no way of knowing what trials and tribulations the dark unfolding of contemporary history may hold in store for the young men and women now on our campuses. Each professor might do well to remind himself it is wholly within the realm of possibility that a few years from now he might meet his students again in a Russian concentration camp. In such a dangerous time when all our comfortable little material securities and dependencies melt away from us, and we sense keenly the terrible and inexorable working out in history of the divine judgment on the presumption of an apostate civilization, the students we presume to educate desperately need to have their illusions stripped away and their actual status and role in this universe revealed to them.

It is only within the context of this clear recognition of the full magnitude and depth of the apostasy of our contemporary civilization that the true mission of the Christian college can, it seems to me, be adequately grasped. If what we really desire is to cling fast to our contemporary quest for omnipotence and to try somehow to make Christianity join in it, then I do not see how there can be any really distinctive mission. But this is just what, by and large, we do try to do. We describe Christian education in terms of instilling high ethical ideals and good moral habits in the young men and women entrusted to our care. But the net effect of the courses which make up the college curriculum is to develop confidence in man's great capacity to master the world about him and force it to serve his purposes. In this resides the real dilemma of Christian education today. On the one hand it joins with all secular education in America in the effort to persuade our youth to join with enthusiasm in the corporate quest of our society for the throne of

* From the *Washington Post*, Dec. 11, 1953, p. 3.

UNATIONS

God, while on the other it vainly seeks its distinctive role in auxiliary efforts to persuade him to want to be a good god when he get there. But Christian ethics and morality are meaningless in a world in which man reigns as lord over his own creation. For then there is nothing outside or above man to which it could matter, one way or another, whether he is a good god or an evil one. He might ideally or in theory even be a completely Christlike god. That would be his decision and possibly his satisfaction. But there would not be anything apart from him which could share his satisfaction over such an outcome or give it any meaning or value apart from him.

THE true mission of the Christian college in a civilization dominated by science and technology does not lie in the realm of ethics and morality, or even in the realm of personal behavior or social action. It is not a mission either which can be master-minded or administratively planned. It cannot be achieved through the design and installation of special courses or reconstituted curricula. Insofar as it begins to be achieved, it will not know at all where it is headed or what effects it may produce. It will rather be like a center of infection in our culture with an unknown epidemiology. No one will know how contagious it may become or what vast consequences may ensue from its spread.

In conceiving of its true mission the Christian college should first of all recognize that this mission necessarily involves it in what the culture in which it is immersed can only regard as a dangerous heresy. The heretic denies the validity of dogmas upon which the majority of his fellows have ordered their whole lives and on which they depend absolutely for every bit of integrity and security which life holds out for them. This is always a dangerous and unpredictable thing to do. Yet at the same time it is a tremendously exciting, challenging, and exhilarating thing to do. The carrying out of the true mission of the Christian college in the world of today is a great adventure comparable to the adventure of the rediscovery of classical humanist values in the early stages of the Renaissance. It is a mission which carries with it the thrill of bringing to those who have long been deprived of it a hidden and secret treasure of tremendous value, a fine jewel of great loveliness whose very existence has long been forgotten.

Think of the plight of today's student who comes to the campus of the Christian college seeking the understanding and wisdom he will so desperately need for living in this dangerous age. In increasing numbers in the coming years, students will arrive already burdened with dark premonitions of involvement in the great corporate sin of their time and with a profound disquietude of soul which hungers to be stilled. Are we to go right on persuading them through course after course that man can master his destiny if he will only put his truth in the scientific way of approaching his problems? Will we go right on sharing our enthusiasm with him for the great and wonderful progress and achievement which our past reliance on science has already made possible, and trying to stir in him a sense of adventure and excitement over the prospects which lie ahead for great new conquests of space, and power, and energy, and matter? Or can we really rise to the challenge of our time, recognize the sickness of soul which our students bring with them for the very real and fundamental malady which it is, help them to properly diagnose it and understand its source and cause, and then go on to the thrilling business of unfolding before them the wonderful secret of Christianity in such a way they can see it as something which actually happened in the real history of human life on this planet; a sequence of real events of such dramatic power and cosmic significance that really took place that wherever they have really come home to men they have been recognized as great good news —as the Gospel.

THIS really is the heart of the mission of the Christian college in the scientific and technological world of today. The Gospel, the "good news." But what outworn words they seem! What unexciting and uninviting images and connotations are brought to mind by them! Yet let us not be misled or blinded by the accumulated weight of the illusions and false assumptions of those who have gone before us. Let us instead find ways to break their bonds and free ourselves to re-examine the good news afresh.

This mission is not merely a preaching mission. It is truly an educational mission as well. For if it is really true, if it really is all it claims to be, it is the one primary event of all history, the key element in the light of which everything else that has happened or will happen, even everything in heaven and earth, is to be understood. It permeates and illuminates every area of human inquiry. But it cannot be administratively superimposed on any field of inquiry. It must instead work slowly from within by its own inherent transforming power through the hearts of scholars, teachers, and students who have been gripped by it. Where it will ultimately lead and what will be its ultimate consequences no one can forsee or predict. But this we can know with assurance; it will by God's grace lead our world somehow back out of the dark unreality and lonely rebellion in which our passion for science and technology has ensnared it, and bring it again into the clear light of truth.

FAITH *and* HOPE

IN THIS AGE

by Otto STEINHAUS

Minister to Youth, First Methodist Church, Evanston, Illinois

Some Suggestions for the Observance of Student Recognition Day

THIS is a suggested plan for the observance of Student Recognition Sunday, December 26, 1954. It is important that the local church become aware of the vital work of the church at the university and college campus. The local church needs to realize how its own students have had their lives influenced, enriched, undergirded and transformed by the church at the campus.

Three areas present themselves for consideration. (1) General suggestions for the preparation and follow-up of the observance of Student Recognition Sunday; (2) recognition through worship; and (3) references and resources concerning the talks by the students.

There are several problems that arise in the second area under consideration: (a) Methodism's wide range of churches may find forty students in one church and only one or none in another. (b) The period of worship may be different for some groups, such as those churches that have Sunday evening services. (c) The wide variety of forms and orders of worship is apparent. To meet this problem this paper will have a central theme for a worship service but will have three suggested outlines for worship that can be further adapted, and selections that may be used at various places in the orders of worship.

Suggestions for Preparation and Follow-up

1. The emphasis is on the worship of God, in recognition of the vocation of the student, and the material given is only a guide, to be adapted for each local situation. A committee of students should be selected well in advance. If possible they should be selected and notified before the Thanksgiving holidays so they could plan and select the topics during that time.
2. Personal letters may be sent out to each student informing him of Student Recognition Sunday and urging his presence and participation.
3. In larger churches where there are many students they may be used as ushers, a choir, or soloists. They may be seated in a group.
4. In smaller churches, the high-school seniors may be used and recognized.
5. The bulletin should contain a list of all the students in the church and the name of the college or university each attends. Again, the high-school seniors may be included.
6. The students presenting the talks should seek the guidance and help of the Wesley Foundation director or similar leaders of organizations on their respective campuses.
7. The entire church and community should become aware of the meaning of Student Recogni-

tion Sunday through church newsletters, local papers, radio and possibly TV.

8. If possible, an exchange student from another land might be made a holiday guest of the church in order to help emphasize the world outreach of the Methodist Student Movement.
9. In the follow-up the church should keep in contact with its students through the sending of cards, *Power*, *motive* or *Concern*.
10. The pastor should keep in contact with the director of the Wesley Foundation and help make each student's religious life at home and on campus more related.
11. The church should encourage contacts with the college or university situation. This may be done by having the director come and explain his work, by using student deputation teams and by inviting exchange students of other lands to share with the church.

Suggestions for Worship

The theme, "Faith and hope in this age," is taken from Ephesians 1:15-23. The main concern is with an understanding of the Christian faith, especially for the student as he confronts the ideologies of communism, humanism and secularism of this age.

ORDERS OF WORSHIP

ADORATION

I. Prelude
- Introit
- Processional Hymn
- Call to Worship or Invocation

CONFESSION
- Prayer of Confession
- Lord's Prayer
- Anthem

ILLUMINATION
- Litany or Responsive Reading
- Gloria Patri
- Affirmation of Faith
- The Scripture Lesson
- Pastoral Prayer
- Hymn
- Minister's Statement
- Student Talks

DEDICATION
- Offertory
- Anthem
- Presentation of Doxology
- Prayer
- Recessional Hymn
- Benediction
- Postlude

II. Prelude
- Call to Worship
- Hymn
- Invocation
- Sacrament of Silence
- Student's Prayer
- Lord's Prayer
- Hymn
- Litany or Responsive Reading
- Gloria Patri
- Affirmation of Faith
- Scripture Lesson
- Offertory
- Anthem
- Hymn
- Minister's Statement
- Student Talks
- Hymn
- Benediction

III. Prelude
- Call to Worship
- Hymn
- Pastor's Statement
- Litany for Student Movement
- Student's Prayer
- Lord's Prayer
- Anthem
- Declaration of Faith
- Scripture
- Offertory
- Anthem
- Doxology
- Prayer
- Hymn
- Student Talks
- Litany of Remembrance and Dedication
- Hymn
- Benediction

Selections for Worship

CALLS TO WORSHIP:

1. Minister: This is the day which the Lord hath made.
   People: *We will rejoice and be glad in it.*
   Minister: This is that which was spoken by the prophet Joel; I will pour out of my Spirit upon all flesh.
   People: *And your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and whosoever shall call on the name of the Lord shall be saved.*
   Minister: This is the day of which Jesus declared: Ye shall receive power, after that the Holy Spirit is come upon you.
   People: *And ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth. Amen.*
2. Minister: The Lord is nigh unto all them that call upon him, to all that call upon him in truth.
   People: *We will call upon the Lord, who is worthy to be praised; so shall we be saved.*
   Minister: O thou that hearest prayer, unto thee shall all flesh come.
   People: *He shall have dominion also from sea to sea, and from the river unto the ends of the earth. Amen.*[1]
3. Minister: Blessed be the name of God for ever and ever: for wisdom and might are his.
   People: *He giveth wisdom unto the wise, and knowledge to them that know understanding.*
   Minister: Seek ye the Lord while he may be found, call ye upon him while he is near.
   People: *For great is the Lord, and greatly to be praised. Amen.*[2]

INVOCATIONS

1. Our Heavenly Father, God of love whose bountiful goodness and redeeming love can move hearts from fear to faith, despair to hope, and hatred to love, we pray that thy love may move and open our hearts this day to be filled of thy power, that we may be humble mediators of thy love which brings to our lives faith, hope and love, through Jesus Christ our Lord. Amen.
2. Almighty God, our Heavenly Father, who hast committed to thy holy Church the care and nurture of thy students; enlighten with thy wisdom those who teach and those who learn, that, rejoicing in the knowledge of thy truth, they may worship thee and serve thee all the days of their life; through Jesus Christ our Lord. Amen.[3]
3. O Thou eternal God, speak to each of us the word that we need, and let thy word abide with us until it hath wrought in us thy holy will. Cleanse, quicken, and refresh our hearts; direct and increase our faith; and grant that we, by our worship at this time, may be enabled to see thee more clearly, to love thee more fully, and to serve thee more perfectly; through Jesus Christ our Lord. Amen.[4]
4. O God of truth, we pray thee for the people of our day, that there may be found from them teachers who love thee with understanding, who being both reverent and enlightened, shall be able to show their learners an ever clearer vision of eternal truth. Thou who guidest the wisdom of the scholar, be thyself the shepherd of those who feed thy sheep, that their thoughts and words may come from thee; through Jesus Christ our Lord. Amen.[5]

HYMNS

1. No. 7 (Hymn of Praise)
2. No. 315
3. No. 562 (Hymn of dedication)
4. No. 561
5. No. 558 using tune of No. 162 Azmon
6. No. 266
7. No. 270

STUDENT PRAYERS

1. God of all wisdom, thrust thou me into a lifelong quest of great ideas.
   Save me from easy contentment with small thoughts whose cost is little and whose rewards are slight.
   Stir within me some inward and holy passion for the mighty thoughts that costing all, reward the soul with all.
   Through great books quicken me with the growing pains of the mind.
   Teach me the thrill and the enlargement that are found in keeping pace with the great minds of the ages.
   Grant me a divine grace in the ability to ask questions, sharp questions that cut deep and divide truth from error.
   Spare me the inner defeat of easy answers.
   Enlarge me by the wisdom that has come down from my fathers. Grant me as well the courage to outgrow it as they outgrew what had come down to them.
   Cleanse me of small spites, purge my soul of puny hatreds, sweep my heart of paralyzing bitterness through the enobling power of great ideas.
   In the name of him who is the truth. Amen.[6]
2. Grant, O Lord, to all teachers and students, to know that which is worth knowing, to love that which is worth loving, to praise that which pleaseth thee most, and to dislike whatsoever is evil in thine eyes. Grant us with true judgment to distinguish things that differ, and above all to search out and to do what is well-pleasing to thee, through Jesus Christ our Lord. Amen.[7]
3. God, who hast given us power to reason, experiment, and discover, teach us to use these gifts aright. Help us to know our limitations lest, claiming a monopoly of the truth, we become proud of our intellect and vain in our imaginations, through Jesus Christ our Lord. Amen.[8]
4. Almighty God, reverence for whom is the beginning of wisdom, keep us alive to the needs and possibilities of thy Church among those who teach and learn; grant to her leaders, ordained and unordained, a special grace to believe, courage to declare, skill to interpret, and steadiness to endure; that the company of Christians in this place may be numbered surely among those who know thee and serve thy kingdom with a whole heart, through our Lord Jesus Christ. Amen.[9]

LITANY—For the Student Movement

Eternal God, known in the trustfulness of childhood and the wisdom of old age, and to be worshiped in all the years of our lives, grant thy power and blessing to all who are students in this time, that in their faith the Church may be strong, thy kingdom sought with fresh intelligence and dedication:

For the heritage of all the centuries, that through students thou hast restored the urgency of thy gospel, in early academies and first universities, in monasteries and in mission bands, in colleges and seminaries of learning;

We are grateful, O Lord.

For the increase of education in recent generations, by which millions in college and university have been led to explore the truth, understanding more fully our world and their own lives;

We are grateful, O Lord.

For the witness, taken up scores of years ago, by the Young Men's and Women's Christian Associations on our campuses, speaking gladly and powerfully as the Church among students.
We are grateful, O Lord.
For the pouring out of thy grace among the colleges at the close of last century through the Student Volunteer Movement, calling tens of thousands to heroic service in evangelization of the world in their generation;
We are grateful, O Lord.
For the awakening of the whole Church during our own century, to follow its students to every campus with counsel and teaching, with assurance of fellowship and the sacraments of thy grace.
We are grateful, O Lord.
For the real and growing togetherness of our Christian programs among students, wrought by years of prayer and planning and by selfless, tireless devotion of many men and women.
We are grateful, O Lord.
For the richness and variety of student Christian activity: for the great conferences which lift thousands; for retreats and quiet circles where thy Word is cherished by the few; for student gatherings by lake or mountainside renewing thy Church season after season in worship, discussion, and friendship; for the daily round in campus groups and foundations, offering forth thy truth steadily among our fellow students;
We are grateful, O Lord.
For older leaders of Christian student life, men and women who with resourcefulness and devotion, often with small pay and recognition, mediate thy truth and love to a demanding generation;
We are grateful, O Lord.
That our witness as Christians amid the wistfulness and cynicism of our colleagues has been halfhearted and embarrassed,
Forgive us, O God.
That the appeals of eloquent speakers, the startling truths found in discussion, and the promptings of thy Spirit in worship have stirred our hearts too little, and too briefly amended our living,
Forgive us, O God.
That efforts to unite Christian denominations and traditions on campus have been small, and have thus denied the wholeness of thy gospel before the world,
Forgive us, O God.
That we are often so overwhelmed with committees and plans and recreation that the one thing needful, our sharing the power of thy Word, is crowded out of our Christian program,
Forgive us, O God.
To kindle in the whole student Christian movement a historic renewal of thy truth and its revolutionary meaning in human affairs,
Convert and convince us, O Lord.
To knit the relation of students with faculty, so those who teach and those who sit in class may share together a common ministry of thy grace,
Convert and convince us, O Lord.
To search for thy service in the Church and in every calling the keenest and most daring men and women in our schools, summoning them forth to change the world according to thy command,
Convert and convince us, O Lord.
To support and encourage all our leaders, that they may ably guide the larger destiny and effectiveness of thy Church's work among students everywhere,
Convert and convince us, O Lord.
Blessed God, keep us aware that we are the Church of tomorrow, preparing now on campus to make its witness exciting or insipid, world shaking or tame, the salvation of all mankind or the comfortable assurance of the privileged. Do thou so move us with thy might, that the nation-wide and world-wide movement of Christian students in this day may again glorify thee and renew the dynamic witness of thy Church. *Amen.*[10]

LITANY—Remembrance and Dedication[11]

ALTERNATE RESPONSIVE READINGS:

1. 21st Sunday—I Reading, Methodist Hymnal.
2. 24th Sunday—II Reading, Methodist Hymnal.
3. 26th Sunday—I Reading, Methodist Hymnal.

SCRIPTURE: Ephesians 1:15-23.

DECLARATION OF FAITH: A Creed in the Words of St. John

We believe that God is Spirit, and they that worship him must worship him in spirit and in truth.
We believe that God is Light, and that if we walk in the light, as he is in the light, we have fellowship one with another.
We believe that God is Love, and that everyone that loveth is born of God and knoweth God.
We believe that Jesus Christ is the Son of God, and that God hath given to us eternal life, and this life is in his Son.
We believe that he is the Resurrection and the Life, and that whosoever believeth on him, though he were dead, yet shall he live.
We believe that we are children of God, and that he hath given us of his Spirit.
We believe that if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all uncleanness.
We believe that the world passeth away and the lust thereof, but he that doeth the will of God abideth forever. Amen.[12]

ANTHEMS and SOLOS:

Easy Anthems

1. "Christ Is the World's True Light," by Stanton; Oxford Publishers.
2. "Lead Me, Lord," by Wesley; H. W. Gray Publishers.

Harder Anthems

1. "O Lord, Increase My Faith," by Gibbons; Oxford Publishers.
2. "O God, Our Help in Ages Past," by Mueller; G. Schirmer Publishers.

Solos

1. "God Is My Shepherd," by Dvorak; Associated Music Publishers.
2. "In Faith I Calmly Rest," by Bach; H. W. Gray Publishers.

SUGGESTIONS FOR THE PASTOR'S STATEMENT:

The statement should explain briefly the nature of Student Recognition Sunday. It is a united observance in Methodism around the world. The Methodist Church reaches its students through Wesley Foundations and similar organizations on the college or university campus. The name for the work is known as the Methodist Student Movement and the work in this field is really an extension of the local church into the college or university life of its students.

For further information write to the Department of College and University Religious Life, P. O. Box 871, Nashville 2, Tennessee.

SUGGESTIONS FOR THE STUDENT TALKS:

The talks should not only contain the factual information of what the church is doing at the campus but should be an expression through the lives of the students, especially as an expression of their own faith and hope in the present age. The talks may be made by several students. Some suggested topics from the Second Assembly of the World Council of Churches are (1) "Our Oneness in Christ and Our Disunity as Churches," (2) "The Mission of the Church to Those Outside Her Life," (3) "The Responsible Society in a World Perspective," (4) "Christians in the Struggle for World Community," (5) "The Church Amid Racial and Ethnic Tensions," and (6) "The Christian and His Vocation."

The group may feel it would rather speak on how its own campus situation has pointed to a transformation of culture through Jesus Christ. In Jesus Christ there is given faith and hope for today that the non-Christian situations of life can be changed. Topics might be (1) "What We as Students Believe," (2) "The Disciplining of Lives Through This Belief," (3) "The Christian Student's Mission to the World," (4) "The Oneness in Christ as Students in a Christian Movement," and (5) "The Responsibility of Christian Citizens in Vocation, Racial Tensions, and Academic Freedom."

These topics may be used: (1) "What Is the Methodist Student Movement?" (2) "How Does It Enrich the Life of the Student, Campus and Church?" (3) "How It Has Given Students a Faith and Hope in the Present Age."

Resources and Bibliography

For further suggestions and resources write to: Department of College and University Religious Life, P. O. Box 871, Nashville 2, Tennessee.

WORSHIP RESOURCES:

(1) *The Book of Worship for Church and Home* (Nashville: The Methodist Publishing House, 1945.)
(2) *The Student Prayerbook*, (New York: Association Press, 1953)
(3) *Student Prayer*, (London: SCM Press Ltd. 1950)

RESOURCES FOR STUDENT TALKS:

(1) *motive* magazine, especially the May issue.
(2) Nelson, J. R., *The Christian Student and the University*
(3) Nelson, J. R., *The Christian Student and the Church*
(4) Nelson, J. R., *The Christian Student and the World Struggle*

Paper study editions of the last three may be ordered from the United Student Christian Council, 156 Fifth Avenue, New York 10, New York, 50 cents.

(5) *Towards the Second Assembly of the World Council of Churches 1954, Ecumenical Studies.* A series of six pamphlets on each of the topics of the Assembly. Order from World Council of Churches, 156 Fifth Avenue, New York 10, New York.

Further information and the results of the Second Assembly are available through the above address.

---

[1] *Book of Worship*, no. 3 on page 191.
[2] *Ibid.*, no. 3, p. 199.
[3] Adapted from *Book of Worship*, p. 195, a student day prayer.
[4] *Book of Worship*, no. 1, p. 193.
[5] *Ibid.*, no. 5, p. 195.
[6] *Student Prayerbook*, no. 51, p. 74.
[7] *Ibid.*, no. 52, p. 75.
[8] *Ibid.*, no. 53, p. 75.
[9] *Ibid.*, no. 99, p. 96.
[10] *Ibid.*, no. 97, p. 92.
[11] *Ibid.*, no. 213, p. 197.

Copies of a service for Student Recognition Day will be available soon from your Conference Board of Education or from the Department of College and University Religious Life, P. O. Box 871, Nashville 2, Tennessee.

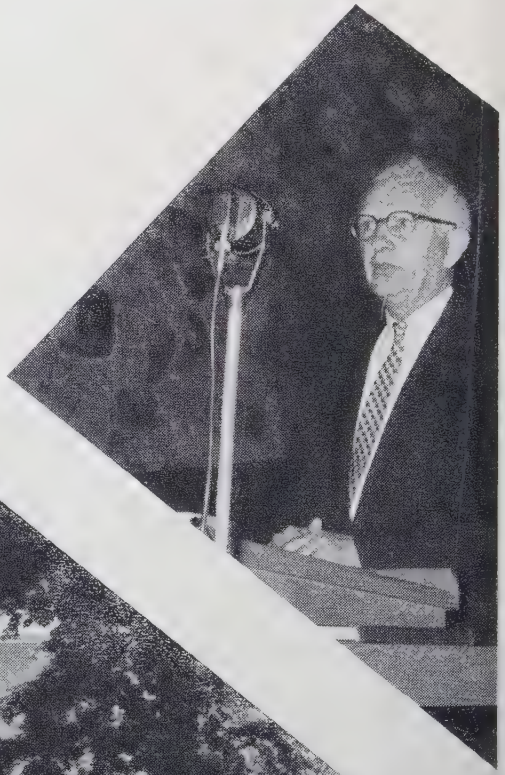
STRENUOUS
Reasoning Together

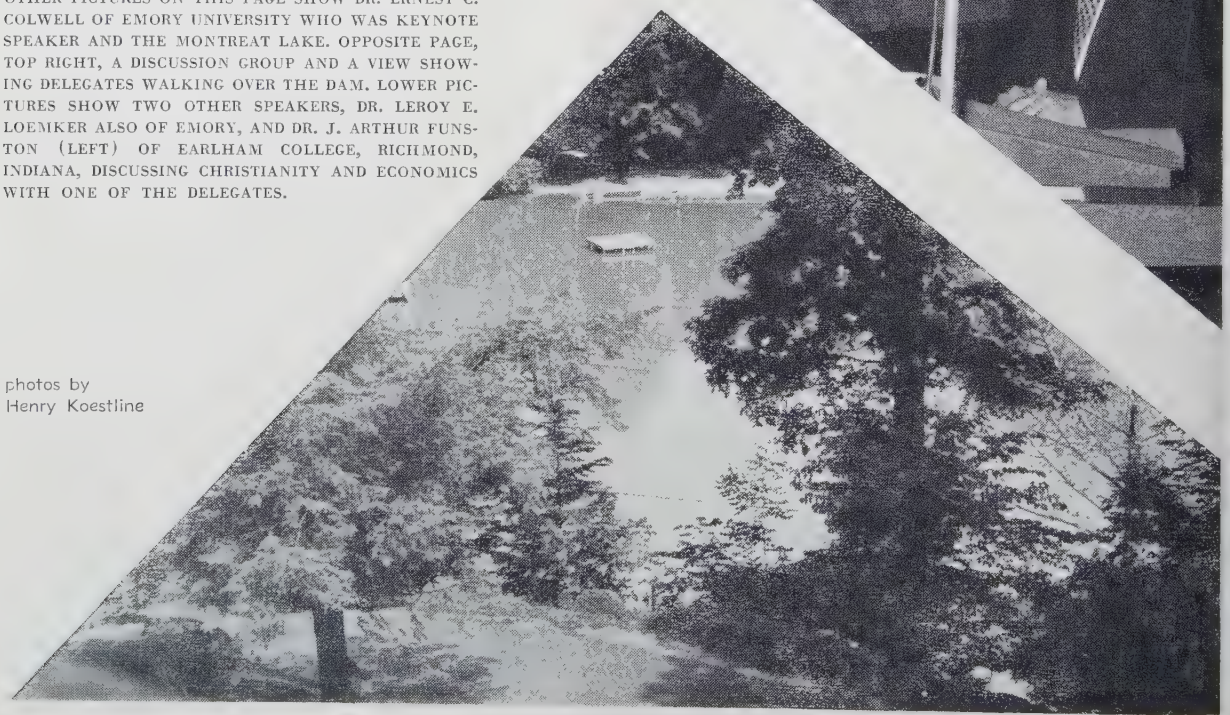
by Woodrow A. GEIER

"The little islands of partial knowledge where we seek intellectual security and evade the hard problems of the world are not for us."

The speaker was expressing the mood of the first Faculty Conference on Religion and Education. He was one of nearly 150 college teachers from throughout the South who gathered at Montreat, North Carolina, in June to study the relation between Christian faith and their vocations.

This professor and his colleagues were convinced of the futility of the professionalism in education which concentrates upon a narrow field of knowledge and treats all other human knowledge superficially. That is why they responded to the invitation of two denominations to spend six days of strenuous reasoning together on the Christian view of reality. Teachers of mathematics, English, economics, literature,





ABOVE, DR. HUNTER B. BLAKLEY (EXTREME LEFT), SECRETARY, DIVISION OF HIGHER EDUCATION OF THE PRESBYTERIAN BOARD, SUPERVISES REGISTRATION. OTHER PICTURES ON THIS PAGE SHOW DR. ERNEST C. COLWELL OF EMORY UNIVERSITY WHO WAS KEYNOTE SPEAKER AND THE MONTREAT LAKE. OPPOSITE PAGE, TOP RIGHT, A DISCUSSION GROUP AND A VIEW SHOWING DELEGATES WALKING OVER THE DAM. LOWER PICTURES SHOW TWO OTHER SPEAKERS, DR. LEROY E. LOEMKER ALSO OF EMORY, AND DR. J. ARTHUR FUNSTON (LEFT) OF EARLHAM COLLEGE, RICHMOND, INDIANA, DISCUSSING CHRISTIANITY AND ECONOMICS WITH ONE OF THE DELEGATES.

photos by
Henry Koestline

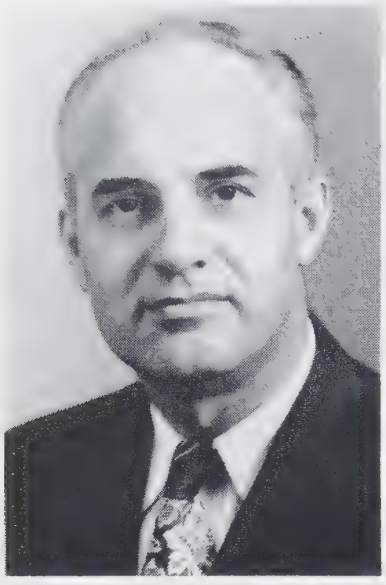
political science, biology, history, philosophy, and other disciplines came together to exchange ideas, to encourage and stimulate each other, and to gain a deeper grounding in the Christian conception of God and man.

Their meeting, first of its kind, was sponsored jointly by the Board of Education of The Methodist Church, the Board of Christian Education of the Presbyterian Church (U.S.), and faculty groups of the two communions in cooperation with the Faculty Christian Fellowship, nation-wide organization of college teachers. The conference had the cooperation of the National Council of Churches. A dozen Protestant denominations were represented in the registration. The meeting was interracial.

Program chairmen for the conference were Dr. Richard N. Bender, secretary of Religion in Higher Education for the Division of Educational Institutions of the Methodist Board, and Dr. Hunter Blakely, secretary, Division of Higher Education of the Presbyterian Board.

The keynote of the conference was struck by Dr. Ernest C. Colwell, dean of faculties, Emory University, Georgia, who told the delegates that "neutrality is a bad attitude on which to nourish Christian faith." He suggested that professors should study the problem of values in any and all fields, and they should teach all college courses in terms of their ends.

Leaders reported there is growing evidence of a spontaneous Christian faculty movement on the college campuses of America. The movement differs on different campuses, but it is generally characterized by (1) an earnest search for the true foundations of the good society; (2) a desire to deepen personal faith and experience; (3) a concern for mutual support in bearing Christian witness in the culture; and (4) an unwillingness to promote sectarianism.



William Albert Rush: A Tribute

by John O. GROSS

THE family and friends of William Albert Rush have learned anew the truth of Knox's lines:

> 'Tis the wink of an eye, the draft of a breath
> From the blossom of health to the paleness of death.

This loving husband and father, beloved friend and consecrated Christian leader, left us just as his morning neared its noonday; and "while the shadows were still falling toward the West." He was approaching the period of his highest usefulness, and his sudden passing leaves on his desk many unfinished projects and future plans.

We who worked with him shall always be grateful. He was a constant source of inspiration to us because of his Christian charity, his good humor, and his courage in the face of any difficulty. He had the ability to work at problems objectively and to devote all his powers to creative solutions. He was capable of infinite patience and untiring effort. He took all his assignments graciously. His ability to master details caused him to draw more than his share of our cooperative responsibilities.

Dr. Rush was called to the Division of Educational Institutions of the Board of Education when it was expanding its services to the schools of the church. He was asked to lead the new department dealing with the financial operations of institutions, and to prepare plans for increasing the support of higher education from the church, alumni, and friends. Out of a multiplicity of previous tasks carried on by the division, this responsibility for increased financial income was handed to him for special development. He began by studying carefully the whole field to find practical methods. He was ever alert to extend the lines of his department into new fields. He made contacts with persons engaged in the work and quickly gained their confidence. In a short time he and his colleagues were leading a movement that has taken on crusade proportions. He, more than any other person, has helped to make the support of Christian higher education by The Methodist Church a serious concern. What he has written and said about financing Christian education is now accepted as authoritative. It is used for guidance, not only by our church, but by many other denominations.

While we are recognizing the far-reaching influence of his labors with the Board of Education, we are remembering with gratitude the fruitful period of service given to his alma mater, Adrian College in Michigan. There he began his ministry, and his range of assignments reached from alumni secretary to dean and executive vice-president. His connection at Adrian developed confidence in the school's mission and work. Recently, when the college was without a president, Dr. Rush was earnestly importuned to return and take this office.

As an educator, Dr. Rush always looked at his tasks through the eye and heart of a Christian minister. His dedication to education was not for education's sake, but for Christ's sake. Beyond the support he was trying to inspire, was a firm belief in the influence and power of trained youth dedicated to Christ and his Church. He wanted his brothers in the ministry to share this concern, and consequently many of the plans of his department were made with pastors of the church in mind.

While in this memorial service, it is fitting to praise our friend and brother, we recognize that his personal buoyancy and zest for life rooted in his happy home life. In the family circle the glow of his rich personality shone most brightly and its warmth was most joyously experienced. He always found time in his full life to share himself with his family.

Today, while deeply grieved over our loss, let us reaffirm out conviction that we do not sorrow as others who have no hope. We believe in Christ. We believe that through Christ life is eternal. We believe those who are taken from us still love and share with us an interest in our Master's work. We have faith in the loving-kindness of our Father God, who created us for eternal life. His steadfast love endures forever.

(*Dr. Rush died of a heart attack August 17 at the age of 45. The above is a portion of the tribute expressed at the memorial service.*)

SACRIFICING THEIR QUARTERLY DIVIDEND AT THE CO-OP DINING ROOM, FORTY-TWO STUDENTS PRESENTED A CHECK FOR $960 TO MEET A MORTGAGE PAYMENT ON THE NEW WESLEY FOUNDATION BUILDING ON THE UNIVERSITY OF MINNESOTA'S ST. PAUL CAMPUS. LEFT TO RIGHT, KARL KAHRET AND CLEONE LUCHAU, STUDENTS; THE REV. CLAYTON BURGESS AND DR. ROBERT JENNESS OF WESLEY FOUNDATION, AND KEITH MCFARLAND, A BUILDING COMMITTEEMAN.

eating co-op makes sacrifice for WESLEY HOUSE

***by Eddie Lee McCALL,* staff writer**

FORTY-THREE students at the University of Minnesota's St. Paul campus recently demonstrated their Christian faith in terms of personal sacrifice. They turned over their cooperative dining room profits, amounting to over $960, to the building fund for the new Wesley House. They had discovered there was not enough money available to make the next payment due the bank. The Wesley Foundation program and Wesley House as a Chris-

tian fellowship center had become such an important part of their lives, they felt they must demonstrate their love for it and their appreciation of those who had made it possible. When the time came to declare the winter dividend, on their own initiative they had a meeting after an evening meal, discussed the matter and then unanimously voted to give the entire amount of the profits on their venture to the building fund.

The eating co-op, entirely under the student management, is part of the Wesley Foundation program on the St. Paul campus. Students plan the menus, buy the food, cook it, serve the tables and then wash the dishes. For about 70 cents a day, they eat three good meals.

Some of the young students would find it difficult to stay in school were it not for this method of providing for their board. In fact, one girl was referred to the group by the university counseling service when they found the consistent lowering of her grades was due to malnutrition; she didn't have enough money to buy proper food. When she became a member of the co-op and began to get good meals, her grades immediately improved and her outlook on life changed.

The turning over of the dividends represented a real sacrifice on the part of some of the students who were working their way through the university. One boy, who was planning to go to Arizona to look for a job in the forestry service because he didn't have sufficient funds to remain in school, said, "I need my dividend to help pay for my trip to get a job, but Wesley has meant so much to me I want it to have my share so some other fellows may have the benefits it has brought to me." One of the girls, planning for full-time Christian service, had to borrow funds to continue in school, but she was one of the originators of the plan to help meet the payment.

As news of their unselfish devotion to Wesley Foundation got around, it gave many Minnesota Methodists a new appreciation of the Foundation work on the St. Paul campus and caused some of them to send gifts they would have not otherwise given. The Rev. E. Clayton Burgess is minister-director of the Foundation.

TV

STORY CONTEST

Students May Win $750--$500--$250

FOR the past year, a committee of the Radio and Film Commission has been studying the field of television to determine the program needs of the Church in TV. After consideration, it was decided that a half-hour dramatic presentation be set up and plans were made to secure the financing of such a project.

The theme of the series is love.

Our greatest need today is faith and love—love in our hearts and lives, faith in a power above us. This calls for thinking, planning, working and serving and is more than a private and passing feeling—it must be a life attitude and a life work.

Here then is the world's greatest need—men ruled by good will, active, creative, unselfish in spirit and caring for our fellow men.

Jesus summed this up in two phrases: Love God—love your neighbor.

To give young people an opportunity to participate in this important program, the Radio and Film Commission is sponsoring a story competition for all students.

To be eligible, students must be—

1. registered in a recognized educational institution—or

2. related to a youth program of The Methodist Church—or

3. a member of the armed forces.

Further information and entry blanks are available from your local Methodist Student Movement or The Radio and Film Commission of The Methodist Church, Box 868, Nashville, Tennessee.

NOT MINDS ALONE

Reviewed by Myron F. WICKE

Not Minds Alone by Kenneth Irving Brown. Harper & Brothers, 1954; 206 pp; $3.

"Unless American education can be brought to a deeper appreciation of the place of ethical and religious values in the classroom, and the goal of spiritual maturity for both the learner and the teacher, American education will continue to fail its own high objective."

These words voice the major faith of *Not Minds Alone* by Kenneth I. Brown, distinguished American educator, former president of Hiram College and Denison University and now director of the Danforth Foundation. Unlike many books on religion and education, however, this one not only analyzes current difficulties but proposes positive opportunities.

Can education be meaningfully Christian? Few thoughtful Americans have not returned to this basic question as they have listened to the many arguments for and against the inclusion of religion in public and private education. Dr. Brown answers the question in the affirmative, noting, however, that the achievement is possible only where "intent is clear and desire strong." In short, the religious spirit can influence the educational process where and when educators determine that it shall do so and when they believe their task is not with minds alone.

The religious aims of true education are fully described in brilliant individual chapters dealing with students, teachers, and administrators. For church colleges few statements in recent books will be as helpful as the section entitled "The Measures of a Christian College." The "measures" go far beyond those traditionally accepted.

Written with an attractive lightness yet with clarity and vigor, *Not Minds Alone* brings up to date recent thought on the relationship of religion to education. The central emphasis is on higher education, but all levels of American education are brought under consideration.

Education cannot be complete without attention to the inner urges of man, and his outreach beyond himself—this is the stuff of religion. In turn, religion cannot be complete without the activities of the mind, which gather and evaluate facts, assumptions, and opinions and put them together into some creative pattern for judgment and action—here is the stuff of education.

Realistic thinking demands, however, that it be said that neither education nor religion has always found it easy to endure the other's company, much less to yield graciously to the union. In recent years, at least, education has frequently been contemptuous of religion and religion frequently anxious with fear toward education.

Basically and traditionally our American education from the elementary grades to the college years has been grounded on the assumption that the one thing to be sought first and foremost is the trained mind—and any second emphasis came far in arrears.

Let the reader face with all honesty and a sense of basic reality whether Christian education is a human possibility in the world of American schools and colleges and universities as we know it today. Occasionally from that picture there shines forth isolated examples which give reason for hope—the well-trained teacher who makes his faith a contagion, and students, seeing it, recognize instinctively that great living can grow out of great faith; the course in history or English literature or science that provides a sense of world perspective; the course in religion, where such course is possible, that gives an intellectual grasp of intangibles and the reason for the faith that can be in man; the contact of students and teacher in the classroom or on the school grounds whereby the virtues of honesty and integrity, or purity and honor, become living realities, accessible and attractive.

In the strange alchemy, however, of a college campus, the "something more" than secular standards of competence and the daily endeavors of well-trained, spiritually minded men and women is necessary. If education be truly Christian, the total impact of the college on the student must have its effect directly or indirectly for the larger allegiance of that student to the God of his highest understanding and his will, and to a more brotherly relation between the student and his fellow man.

FOUR *in college* *at the* SAME TIME

WHEN MR. AND MRS. PAUL SCHLICHTEMIER VISIT THE NEBRASKA WESLEYAN CAMPUS, IT IS A SIGNAL FOR A FAMILY REUNION. AT THE PARENTS' LEFT ARE THE TWINS, MARGARET AND MARJORIE; AT THE RIGHT ARE DON AND JIM.

PARENTS HARASSED by the high cost of keeping one son or daughter in college will lend a kindly ear to the problems of the Paul Schlichtemiers, Scottsbluff, Nebraska, family.

The Schlichtemiers had four children—Jim, a senior, Don, a sophomore, and Margaret and Marjorie, twin freshman daughters—at Nebraska Wesleyan University last year.

Twenty-six descendants of the late William F. Schlichtemier of Nehawka—children, grandchildren, and great grandchildren, including five who have married into the family—have attended Wesleyan classes since the pioneer Nebraska farmer and Methodist church leader moved to the state in 1859.

The family patriarch was particularly anxious to see his children in Nebraska Wesleyan. All five eventually enrolled.

So the Scottsbluff Schlichtemiers are merely maintaining family history by sending their children to the Lincoln campus.

When the Scottsbluff insurance executive and his wife visit the campus, it is a crowded day by the time they have been dragged from one place to another for latest briefing on what is happening to each child.

Admitting it is expensive to maintain four students on a church college campus at one time, the Schlichtemiers insist it is worth every cent.

Mrs. Schlichtemier, who with her husband graduated from Wesleyan, says:

"We feel that the emphasis put on Christian standards of conduct and the service aspect of education, maintained in Christian colleges, are vitally important in this troubled world. America is desperately in need of more Christian homes and more Christian men and women in the business and professional world.

"The close association between teachers and pupils which the smaller college affords tends to encourage a higher standard of achievement in the average student. We feel that the money invested educating our children at Nebraska Wesleyan is money well spent."

Now the Schlichtemiers have three children at Wesleyan. For Jim, with undergraduate days behind him, will pursue a career in medicine at the University of Nebraska College of Medicine.

MARGARET EXPLAINS THE CHECKOUT SYSTEM AT WESLEYAN'S JOHNSON HALL DORMITORY. THE COMING AND GOING OF EACH GIRL IS SUPERVISED.

PLANNING CAREERS AS MEDICAL TECHNICIANS, THE TWINS SHOW OFF THEIR LATEST BIOLOGY EXPERIMENT TO THE REST OF THE FAMILY CIRCLE.

"THINGS HAVE CHANGED SINCE YOU WERE HERE." THAT'S WHAT JIM, THE RECENT GRADUATE, APPEARS TO BE TELLING HIS FOLKS DURING A LEISURELY MOMENT IN THE PHI KAPPA TAU FRATERNITY DINING ROOM. JIM IS ENTERING MEDICAL COLLEGE THIS FALL. TWENTY-SIX MEMBERS OF THE SCHLICHTEMIER FAMILY—ALL DESCENDENTS OF ONE PIONEER—HAVE ATTENDED NEBRASKA WESLEYAN, LINCOLN NEBRASKA.

At Our Methodist Colleges

Developments

Improvements on Methodist college campuses mean better-trained students to serve as tomorrow's leaders.

■ Ground-breaking ceremonies for three new buildings at Willamette University held May 29, in conjunction with alumni day activities and board of trustees conference.

■ Ground was recently broken for a four-story administration building at Emory University, gift of Charles Howard Candler, chairman, Emory trustees. Building will make possible centralization of administrative offices.

■ MacMurray College, Jacksonville, Illinois, according to President Louis W. Norris, has embarked upon a multimillion dollar development program. The ten-year plan, begun during the summer, will seek to bring the college some $3,678,000 in gifts to strengthen basic liberal arts curriculum and to add programs which will prepare students for service of special significance.

■ Schoonover Language Laboratory will be ready for use when Ohio Northern University opens in September, thanks to T. R. Schoonover, president, City Loan and Savings Company, Lima, Ohio. He made it financially possible for school to have the well-equipped lab.

■ Synchronization has supplemented sentiment at Wyoming Seminary with the installation of

an electronic clock system, made possible by alumni giving. System replaces old weight-driven clock. Enables entire school to again move forward with time precision provided by twentieth-century genius.

■ Dedication of Fondren Science Hall and McCook-Crain Clinic at Southwestern University marked continued growth of school's building program. Valued at approximately $650,000, and made possible by gifts from Mrs. W. W. Fondren and the late E. L. Crain of Houston, Texas. Assures continuance and enhancement of program in physical and natural sciences.

■ Dedicated May 21 at Green Mountain Junior College. Rogers Memorial Chapel will be used for small services and private meditation. Gift from Alvah H. Rogers (trustee of college since 1930) and Mrs. Rogers, Gloversville N. Y. Individual contributors to fund started many years ago responsible for chapel's $15,000 organ. Altar furnishings came from Dean and Mrs. Corbin C. Lyman in memory of the Rev. E. C. Lyman, 1902 graduate of Troy Conference Academy, forerunner of Green Mountain.

■ Recent gift to Hiwassee College will provide a library on the campus of the hundred-year-old school. Will be called the Hardwick-Johnston Memorial Library in appreciation of the donors, Mr. and Mrs. C. L. Hardwick of Cleveland, Tennessee. Gift is part of the Holston Conference College Development Program, being promoted throughout East Tennessee and Southwest Virginia for Hiwassee, Tennessee Wesleyan and Emory and Henry colleges.

■ The Woods-Brown Shakespeare Theatre, outdoor amphitheatre on American University's campus dedicated May 23. Featured scenes from Shakespeare's *The Merchant of Venice, The Taming of the Shrew, Macbeth,* and *The Tempest.* Dedicated to George B. Woods, College of Liberal Arts dean, 1925-45, and Dean of Women Mary Louise Brown, 1925-44. Presented

by class of 1929, first four-year class to graduate, and by other friends.

■ **Methodist-related schools beginning new programs in September:** A new School of Fine and Applied Arts opens at Boston University to provide students with new and enriched opportunities for cultural studies and to extend its programs preparing for professional service in various art fields. Major divisions

—music, art, theater art, and eventually dance. Dean Robert A. Choate of the College of Music will head the school.

■ Graduate School at Drew University, with Stanley R. Hopper, dean (was professor of Christian philosophy and letters in Drew Theological Seminary). University also has theological seminary and college of liberal arts.

■ Willamette University's College of Law begins a legislative workshop program. Chairman, Samuel R. Haley, legislative counsel for State of Oregon. Will offer students fundamentals of statute interpretation and construction so legislature or legislative committees wishing to can utilize services of trained students for research. Will give law students insight into proper standards and procedures for writing of legislation.

■ At Syracuse University, students who meet regular admissions requirements will be permitted to work toward a degree of associate in arts or in applied science if they feel two years are all they want.

■ Development of two new programs of study to alleviate shortage of teachers of exceptional children and recreation leaders for the handicapped begins at MacMurray College—one to train teachers of deaf children; another to train recreation leaders for children handicapped in sight, hearing, or learning ability. Developed under a $34,000 grant from Field Foundation, Chicago. School will cooperate with Illinois School for the Deaf, Illinois School for the Blind and Illinois State Hospital, all located in Jacksonville. MacMurray also begins program to train ministers of music, offering Bachelor of Music degree with major in sacred music.

■ A $30,000 grant to Wesleyan University from Fund for Advancement of Education will support establishment of teaching program to encourage and speed development of new college teachers. A year's internship at Wesleyan for seven young instructors will provide them a teaching assignment of one-half to two-thirds of normal duties, with remaining time devoted to assistance and guidance from teachers in their respective fields, seminars on good teaching procedure, and continuation of their general education.

Wendell Hoffman

THE RECENT DRAMA, "AN ANGEL IN THE SUN," DEPICTING 100 YEARS OF NEBRASKA METHODISM, WAS PROMOTED WITH THIS UNIQUE PHOTO.

■ The American Academy of Asian Studies in San Francisco, California, is now a graduate school of the College of the Pacific. Retains its corporate status and location. Founded 1951, Pacific's centennial year. One of the first to offer integrated studies in all aspects of Asian life—philosophy, languages, social studies, political science, trade, etc.

To serve the present age, Methodist schools feature special programs.

■ Top Indiana executives were guests of DePauw University in May for school's first Business and Industry Day. Visitors toured campus and heard Lt. Gen. Albert C. Wedemeyer speak on "Free Enterprise in America and in Higher Education." Currently vice-president and director of Rheem Manufacturing Company, General

MOVING THE OLD LIBRARY TO NEW QUARTERS ARE W. W. KILWORTH, LEFT, AND PRESIDENT R. FRANKLIN THOMPSON, COLLEGE OF PUGET SOUND, TACOMA, WASHINGTON. STUDENTS AND FACULTY MEMBERS JOINED IN MOVING THE BOOKS. KILWORTH IS PRESIDENT OF THE BOARD.

Wedemeyer helped plan World War II invasion of Europe.

■ For two weeks in the summer, Millsaps College held its third Institute of Alcohol Education. Featured speaker Paul H. Stevenson, M.D., medical director of the Community Service Branch of the National Institute of Mental Health, a division of the U.S. Public Health Service, discussed, among other subjects, alcoholism as a public health problem. Purpose: Promotion of better understanding among citizens whose work or interest brings them in contact with problems resulting from alcohol consumption as they relate to traffic, jails, schools, churches, industries, hospitals, or homes.

■ A new public service was inaugurated last spring by Dickinson College when its first Institute of State and Federal Taxation was held three successive Saturdays.

■ In Evanston, Ill., May 18-21, news directors and managers from twenty-one states and Canada attended National Television News

Seminary, cosponsored by Northwestern University's Medill School of Journalism and Radio-Television News Directors Association. Detailed program covered all aspects of TV news.

■ A University of Denver workshop on human relations in education gave teachers the opportunity to work creatively on problems which they bring directly from their schools and classrooms: migrant workers and their children, minority problems, international aspects of human relations, and racial, cultural, and religious tensions. Cooperating agencies: Anti-defamation League and National Conference on Christian and Jews.

■ Campus of Western Maryland College, June 18-20, found some

two hundred Baltimore Conference laymen blending work and fun, entertainment and inspiration into a week-end program. Bishop G. Bromley Oxnam was speaker at fifth annual Methodist Laymen's Retreat.

Interesting to note: That Richard Kinney, East Sparta, Ohio, third blind and deaf student in the nation ever to graduate from college, was valedictorian of June, 1954, graduating class at Mount Union College. After graduation, accepted position with Hadley Correspondence School for the Blind, Winnetka, Illinois. . . . That the *Reinhardt Hiltonian,* bimonthly publication at Reinhardt College, received a first-place award in national journalistic contest sponsored by Columbia Scholastic Press Association, Columbia University, New York, N. Y.

Personals

Named: David D. Jones, first Negro member, Greater Greensboro, North Carolina, School Board. Bennett College president.

Robert D. Gregg, dean, Willamette University liberal arts college, to foreign policy department committee, U.S. Chamber of Commerce, which studies international problems and helps develop Chamber policies and programs to meet these problems.

Duke University trustees: Kenneth C. Towe, Greenwich, Connecticut, president, American Cyanamid Company; Charles P. Bowles, pastor, Dilworth Methodist Church, Charlotte, North Carolina; P. Huber Hanes, Jr., Winston-Salem, North Carolina, president, P. H. Hanes Knitting Company.

Mrs. Mary Sharp Foucht, Chicago, first woman trustee of Dickinson College, June 11. Other new trustees: W. Gibbs McKinney, Baltimore attorney; Lewis F. Gayner, Salem, New Jersey, president, Gayner Glass Works.

Bishop G. Bromley Oxnam, Washington Area, one of five persons selected as speakers-of-the-year, 1953, by Tau Kappa Alpha, national college honor society in speech.

Elected: Willis M. Tate to presidency of Southern Methodist University. Former SMU football star, joined school staff in September, 1945, as assistant dean of students. July, 1948, appointed dean of students. November, 1950, vice president. Assistant lay leader, North Texas Conference.

Umphrey Lee as chancellor of Southern Methodist University, upon resignation as president. Position created that SMU might have counsel of man rated by U.S. educators as one of top school administrators in country.

Howard C. Ackley, president, Green Mountain Junior College, to head New England Junior College Council, composed of twenty-one junior colleges in area.

Virgil B. McCain, Jr., as president of Snead College. Among other duties with Methodist institutions, has been director of public relations, Huntingdon College, past three years. Succeeded F. M. Cook, who resigned to accept a position with Guaranty Life and Savings Company.

Wesley M. Westerberg, pastor, First Church, Naperville, Illinois, to presidency of Kendall College. T. Otmann Firing remains as president emeritus with special responsibilities for counseling and field work.

J. Fort Fowler, president, Martin College. Former associate

HAILE SELASSIE I, OF ETHIOPIA, RECEIVES CITATION FROM PRESIDENT A. W. DENT OF DILLARD UNIVERSITY, NEW ORLEANS, DURING THE EMPEROR'S VISIT.

executive secretary, Tennessee Conference Interboard Council. Pastor, First Church, Savannah, Tennessee, past four years.

Appointed: Lloyd Graunke, director, newly organized special education program, MacMurray College, September 1. Formerly assistant superintendent, Illinois State School for the Deaf.

John C. Paulus, as first Oregon man to be advisory committee member for *Journal of Legal Education*, publication of Association of American Law Schools. Associate professor of law, Willamette University.

Melvin Brodshaug, dean, Boston University School of Public Relations and Communications. Was a vice-president of Encyclopaedia Britannica Films, Wilmette, Illinois.

Dean E. Gleason, director of development program, Kansas Wesleyan University. Was pastor of Methodist Church, Marion, Kansas. Also trustee, University of Kansas Wesley Foundation.

Resigned: Joseph D. Quillian, Jr., as president of Martin College, to become professor of homiletics at Perkins School of Theology, SMU.

A. Stanley Trickett from Kansas Wesleyn University presidency, June 30, 1954, to become executive director, Association of Non-Tax Supported Colleges in State of Washington.

Lincoln B. Hale from presidency of Evansville College. Acting president is Dean Long.

Awarded: Harold C. Case, citation for distinguished service in field of human relations at twenty-sixth annual Conference of Christians and Jews. Outstanding Methodist preacher, now Boston University president.

Honored: Karl T. Compton, with annual Priestley Memorial Award by Dickinson College. Member of Atomic Energy Commission, former Massachusetts Institute of Technology president.

So They Say

"The future may turn on the degree to which we are able to share with the 34,000 foreign students now studying in the United States the experiences that are ours from having learned or not learned how to live together in friendliness, graciousness and fellowship. If we are kind without being soft, if we are gracious without being sentimental, and if we are wise without being smart, we will be able to put at their disposal that which God has given us by the accident of birth."

Howard Thurman, dean, Boston University's Marsh Chapel, at Sixth Annual Meeting, National Association of Foreign Students Advisers.

"The Church supplies moral idealism and spiritual dynamic: the church college exists for the purpose of training the mind to discern eternal truth and strengthening the will to obey it. All this leads me to say that the Church and the church college are one and inseparable in the task of world redemption, and for them to fail in their understanding and support of each other would be a social calamity of the first order."

Costen J. Harrell, bishop, Charlotte Area, The Methodist Church, at Wofford College Centennial Convocation.

"The purpose of the liberal arts is . . . to awaken and develop intellectual and spiritual values in the individual before he enters upon his chosen career, so that he may bring to that career the greatest possible assets of intelligence, resourcefulness, judgment, and character."

A. Whitney Griswold, president, Yale University, in a recent article, "Liberal Education Is Practical Education."

"The prophet trying to speak God's word to the crowd is in somewhat the position of a bright school child who has heard a lecture by Einstein and is trying to explain it to the kindergarten. But he who tries to reach absolute certainty about God by way of logic is in a far worse position than that same bright school child would be if, never having heard of Einstein, he set out to invent relativity theory for himself."

Edward J. McShane, professor of mathematics, University of Virginia, president, Mathematical Association of America, chairman, Section on Mathematics, National Academy of Sciences, at Faculty Conference on Religion and Education, Montreat, North Carolina, June 8-13.

"It takes a while to realize that if I enslave someone, I must protect my enslavement and therefore that I cannot be free. But if I release him, I must face the possibility that he may not approve of me, and that he may develop a way of life quite different from my own. I may dislike that, but I cannot call him back to slavery except by violence, nor hold him in slavery, except to become enslaved myself."

Harold C. Case, president, Boston University, at school's 1954 Founders' Day Human Relations Institute.

"Reason has undoubtedly an important function, but the world today does not need more reason, but an understanding and reconciliation and healing. There is no healing in reason, but there is in love and understanding. . . . Peace and healing can be brought to a troubled world by bringing understanding. We will have harmony and healing when we admit that religion is the hope of the world."

Leslie D. Weatherhead, pastor of City Temple, London, at College of Puget Sound Commencement.